1:Radin E-5 (1908-1913) 1923
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called "concentrating one's mind" upon the spirits, upon the details of the ritual, or upon the precise purpose to be accomplished. All other thoughts were to be rigidly excluded, they believed. This was the insistent admonition of the Winnebago elders to the youth who was fasting. He was to center his mind completely on the spirits, for his blessing would be in direct proportion to the power of concentration he was capable of. The Winnebago believed that the relation between man and the spirits was established by this concentration and that no manner of care in ritualistic detail could take its place. Very frequently failure on a warpath or lack of efficacy of a ritual was attributed to the fact that the Indian or Indians had been lacking in the intensity of their "concentration."

Offerings and sacrifices.—The theory of offering and sacrifice held by the Winnebago has been discussed before. To the important deities offerings were made at the great ceremonies. These offerings consisted of tobacco preeminently, buckskins, and whatever the particular spirit was supposed to like. The animal spirits were given their favorite foods—honey to the bear, for instance. Dogs were offered to Disease-giver at the war-bundle feasts. Whether human sacrifices ever existed it is difficult to say. In the tale of *Wegi'cexa* a child is offered to Earthmaker, and there is reason to believe that this may represent a survival of human sacrifice.

Tobacco could be offered at any time and was so offered to the various *genii loci* whenever an individual passed their precincts.

Prayers.—For examples of prayers reference must be made to the descriptions of the ceremonies. Among the Winnebago, and doubtless everywhere else, the objects of the prayer are always the socio-economic life values. What in these values is stressed depends upon the ambitions of the individual, and consequently it happens that individuals may pray for abstract blessings or ideal objects, although this is rare. Prayers are undoubtedly always accompanied by a religious feeling when made by the religious man, but frequently become mere formulas in the hands of the lay Indian.

The Folkloristic Concepts

The concept of evil.—It is extremely difficult to understand exactly what the Winnebago concept of evil is. They undoubtedly postulate the existence of evil and they have theoretically a host of evil spirits, the *wanop'i'ni cicik*. Youths will be warned not to fast at certain times and children will carefully be kept at home after dark for fear of the evil spirits. Yet in spite of all this, no even fairly definite idea of what these evil spirits are and what they look like can be obtained. One almost gets the impression that the notion of evil spirits belongs to an older strata of Winnebago beliefs and that what we find to-day